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WEEKLY REVIEW.

—We have just done with the Mohurrum and are now in the midst of the Holee. For two or three days Bombay was kept in a state of considerable excitement by serious outbreaks between the Moguls (Sheahs) and the Concanee Mussulmans (Soonees). Battles were fought in the neighbourhood of Bhendy Bazaar, with clubs and similar weapons ; many were injured and disabled, and had to be conveyed to hospital, where one at least has died. The Commissioner of Police thought it necessary to call upon the military for help. We should like to know how many lives must be sacrificed before the authorities will put a stop to the public celebration of the Mohurrum ? To say nothing of the tomfoolery of this festival, the noise by night and day is most distressing. We deny altogether the right of any religionists to take possession of the public streets and impose their hideous revelry upon all the rest of the population. They do this only on sufferance ; and when the safety as well as peace of the inhabitants is endangered, they may well be deemed to have forfeited their claim to sufferance.

—We learn from the American Marathi Mission Report for 1871 that—

> The Churches as a body have performed the part assigned them of paying, most of them one-half, the rest one-third, of the salary of their pastors. This amounts to Rs. 1,390, contributed for the support of ten pastors. This sum has been collected and paid to their pastors by the Christians themselves ; and the entire sum contributed for religious objects is Rs. 1,923. They are undertaking a little more for the coming year.

The number received on profession to the churches was 37 ; but the total membership is 605 against 621 a year ago. There are 21 churches ; the members reside in 125 villages. With reference to the declension in the number of members, mentioned above, it should be stated that some have joined other Missions. The Pastor of the Bombay Church says : "Two members of our Church, while suspended for misconduct, have been received to the S. P. G. Mission ; and five others, for reasons which seem to me unworthy, have gone there and been received." The Rev. Mr. Harding has some appropriate remarks upon the above. We have marked several passages of this Report for a place in our Miscellany.

—A Union in Prayer is proposed for May 19—25th. Some correspondence between the Hon. Mr. Kinnaird and Dr. Merle D'Aubigné has been published. The objects mentioned are—1, The Reformed Churches ; 2, The Church of Rome ; 3, for particular countries ; 4, for Mission fields. We hope to refer to this subject again as the time draws near.

—Shere Ali died by the gallows, in the usual way, a hero in his own estimation. If he had been kept alive for a year and flogged once a month, this would have been punishment, and he would have felt it, and it would have had some influence upon his fanatical co-religionists.

—Small-pox is now prevailing extensively in Bombay. The deaths last week exceeded 100.

A number of earnest clergymen of the Church of England have been giving themselves of late to special evangelistic work. At Nottingham, for instance, a week was devoted (Feb. 4—11) to special services, in which the Revs. W. and R. Aitken, W. Haslam, and other well-known Christian workers sought to lead their hearers to immediate submission to God and acceptance of Christ. The word was blessed to the conversion of many. We learn by a private letter that one of these ministers (from another town) was followed to the vestry by a person under deep conviction of sin, who on the following day was rejoicing in the realization of Christ as his Saviour ; and that this person was none other than the clergyman of the church in which the evangelist was labouring. In *The Christian* of Feb. 22 we find the following :

> A great awakening appears to be felt at Wimbledon. The Rev. F. Whitfield, incumbent of Emmanuel Church, has lately held special services, and prayer-meetings and inquirers' meetings have been established. The Rev. W. Haslam and other devoted servants of Christ have been preaching to large congregations, and we may look hopefully for blessed results. Mr. Haslam also addressed a meeting consisting of eighty of the gentry of Wimbledon, at Mr. Whitfield's residence, and the Holy Spirit was felt to be present with power at the prayer-meetings. A request was made by three clergymen for prayer in behalf of their conversion ; also from a lady. There were other cases under conviction of sin.
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> Another series of services is now being held at the same church, and upwards of twelve clergymen are taking part in the work. Among those are the Revs. W. Pennefather, J. Griton, E. Ince, A. Price, G. Calthrop, G. Flindt, E. Hopkins, C. Banning, R. Maguire, &c. Before the services there will be a meeting for prayer. There will be a children's service, Scripture readings, and meetings for anxious inquirers ; also a Bible class for servants. The clergy who are taking part in these services are men of deep earnestness and piety, and they will be supported by active members of the congregation, who are endeavouring to get the careless and ungodly to come to these services.
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> Mr. Haslam has been labouring sucessfully at Buckhurst Park—a mission in connection with Emmanuel Church, Wimbledon. Mr. Whitfield has been at work for our Saviour at Aldershot. Truly it is an encouragement to see this earnest zeal to win souls springing up in the Church of England.

The Rev. W. Wood and the Rev. H. J. Bruce of the American Marathi Mission, have left for America, in consequence of impaired health. Mr. Wood arrived in Bombay January 1848, but has paid two visits to America since then. During the greater part of his life in India he has been stationed in Sattara. Mr. Bruce came out in 1863, and has spent about 9 years in the country, chiefly at Rahoorie. The American Mission thus finds its working staff suddenly reduced by six,—Messrs. Hazen, Wood, and Bruce, and their wives.

The Rev. C. S. Cooke, of the C. M. S., Malligaum, has also been compelled by failing health to leave for his native land. The C. M. S. can ill afford to lose Mr. Cooke, who has been out about five years. May he and his, with the brethren before mentioned, soon be enabled to return, if such be the Lord's will.

The Rev. Mr. Beaumont has arrived from Scotland to take charge of the Poona Mission, in the absence of the Rev. Mr. Angus, who is expecting to revisit his native land. Mr. Beaumont was formerly in connection with the Calcutta Mission, and was stationed at Chinsurah.

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Fruit of the Spirit.—Godliness.

The Greek word, translated, *godliness* is compounded of ευ—well and σεβαια—worship, and literally means right worship. Our High Church friends have a great deal to say to us about reverence and worship, and tell us that we do not sufficiently estimate religious reverence as a characteristic of the Christian, or right worship as a leading element in the Christian life. Among the fruit of the Spirit 'reverence' happens not to appear, unless we find it in this word '*godliness* ;' and the same may be said of 'worship.' But the word ευσεβαια, while etymologically meaning' 'right worship,' is not used in that restricted sense at all in the New Testament. In Acts iii. 12, it is rendered 'holiness ;' as though by our own power or *holiness* we had made this man to walk. It occurs in 1 Tim. ii. 2 : that we may lead a quiet and peaceable life in all *godliness* and honesty ; iv. 8 : *godliness* is profitable unto all things, having promise of the life that now is, and of that which is to come ; v. 4 : let them learn first to show *piety* at home ; vi. 6 : *godliness* with contentment is great gain. It designates a supreme, habitual regard for the will of God, whether that will relate to household duties, or to any other duties towards man or God. And thus we learn that right worship is not a thing for certain places or specified times ; that it does not relate to forms or ceremonies ; but is to have its expression in every moment of a Christian's life, in that attitude of his mind by which he apprehends the will of God and obeys it ; it is the postponement, the negation of self, the constant exaltation of Christ, the living not unto ourselves but unto Him that bought us with His own blood. Paul, writing to Timothy,

says: "That thou mayest know how thou oughtest to behave thyself in the house of God." Well, here we have the very thing, some ritual-loving reader will say; this of course relates to reverence and right worship in the house of God. Yes, but what does the apostle mean by the house of God? He is not speaking of any building at all; he is speaking of the Church of Christ, the body of believers. The house of God, which is (he explains) the Church of the living God, the pillar and ground of the truth; he leaves the first figure of a house, and brings in the figure of a lofty monumental column, upon a high pedestal (the Church under the old and new dispensations). Peter likewise says that judgment must begin at the house of God, and explains by 'the righteous.' Paul's solicitude was that Timothy should know how to conduct himself among the churches, se as most to promote the edification of all believers.

Of course godliness will include all due reverence in worship. But we have no instructions in the New Testament about reverential attitudes or sacred vestments; Paul gives no instruction to Timothy or to any body else on these subjects. A man bows at the name of Jesus; is his own will habitually prostrated before that of Jesus? otherwise his bowing is a mockery and a lie. You rear the figure of a cross, or put it on your table; do you habitually take up the cross of Christ, do you expose yourself to shame and contempt for his sake? There is no worship of Christ where there is not this surrender of the will. Does a wise parent teach his child to be reverent towards him? What he most desires is the confidence of the child, coupled with a desire to please him. One child may stand at a distance and make a profound bow, and then go to his play; another will run to his father with a broken bow to be mended, and while it is being mended he prepares the desk and writing materials for his father; this confidence and obedience are far more satisfactory than the distant reverence of the first one. A king has pardoned certain rebels, and brought them near to him; some of these are most reverential, bowing down to the ground, standing as far off as usage will allow; another draws nigh to the king and seems to have pleasure in being near to him, and in doing every thing under his eye; it is easy to see which of these will have the confidence of the king. You are very particular about your genuflexions, but are you walking in love towards the poor brother who sits on the bench near the door? You call your meeting-place the house of God; but the special rites and observances of the place are perhaps intended to finish up your intercourse with God, so that you may be free to do as you like when you go forth; God, regarded as specially present there, is not realized as present in your daily walks; the heathen shut up their idol in a certain building, that they may be more free to follow their inclinations outside; and there is just this tendency whenever we attach the idea of special sanctity to any place.

Enoch had this testimony that he pleased God; but without faith it is impossible to please God. Christ is the author and finisher of our faith; He was such a manifestation of God as was well fitted to inspire men with faith. Enoch walked with God, in the only way in which one can walk with him, namely, by faith, with cordial unreserve, with trustful love, doing nothing whatever without the participation and realized companionship of God. He knew that blessed Being who, so many ages afterwards, became incarnate as the son of the Nazarene carpenter. We would naturally have supposed that the Son of God would have come into the world in great power and glory, with cherubim and seraphim, striking awe to the hearts of all. But the thing which God was intent upon, was not the awakening of awe; it was to inspire men with confidence that they might draw near and handle him, and see that he was really bone of their bone and flesh of their flesh; it was the manifestation of his love not of his sovereignty; and the sinners that crowded in and sat down with him, pleased him better than they who would have made him king. Not they that keep saying, Lord, Lord, but they that do his bidding, and take the Sermon on the Mount into the bazaar and into the counting-room, these are his true worshippers.

If you are led by the Spirit of God you will diligently cultivate godliness. Unlike some other graces, this is to be constantly exercised, wherever we are, whatever we do; in all things, at all times, we are to be choosing the will of God, surrendering our own. 'I do always those things that please Him.' 'Whether ye eat or drink, or whatsoever ye do, do all in the name of the Lord Jesus.' Not to do this is ungodliness. The ungodly man is not necessarily one whom society will brand as such; he who obeys his impulses, is swayed by his own inclinations, is not habitually intent upon doing the will of God, and keeping himself in the love of God, is ungodly. To cultivate godliness you must cultivate a sense of the presence of Christ with you individually, as your Saviour, Friend, and Lord; exercise entire openness of heart towards him; have him associated with you in everything you do; place all your powers and resources under his direction; receive of his fulness all the day long; understand that all things are yours in Christ; and let his love to those around about you have its home in your heart and its expression in your life. "Know that the Lord hath set apart him that is godly for Himself," Ps. iv. 3. Are you thus set apart? It is said of Jesus that he was separate from sinners. He freely associated with them, but it was as the physician with his patients. His presence was every where a protest against all sin, and an offer of help to the sinner. You must be thus 'set apart' among men by the work of the Spirit in your hearts, by the habitual acknowledgment of Christ, by the exhibition of his truth, by your manifest interest in the work of Salvation. The true disciples of Jesus are men 'set apart.'

LIGHTS IN THE WORLD.

"It is not so much by the multiplication of ministers that Christ's kingdom will be now extended, as by the increased zeal and earnest every day testimony of private believers." We find these words in a discourse by Rev. J. Thain Davidson, reported in the *Christian* of February 1. We believe they embody a great truth; a truth that Christians in England, America, and elsewhere have been approaching during the last fifteen years, and with which they are now brought face to face. It may be that we shall find, if we carefully look into the matter, that the true enlargement of the church has always been more by individual effort, by personal dealing with men, than by the mere preaching of the word. The *mere* preaching of the word is of little account; the faithful preacher, the well-instructed scribe of the kingdom, is indeed used to the awakening of many, but these awakened ones need to be dealt with individually, that the seed may not be lost from their hearts, and that they may be guided to Christ. We are told in prophecy of a time when no man shall need to say to his brother, Know the Lord, for all shall know him: but this pre-supposes a time when all who know the Lord shall be witnesses for him, and labour for the conversion of their fellow-men.

'Be ye lights in the world, holding forth the word of life,' says Paul to the Philippian Christians, and the same obligation is upon all. Let us look at it. The world is compared to a dark place, and Christians are compared to lights, flambeaus, torches. They have light, and they have it for the very purpose of giving it to those who are without it. Strictly speaking, the words are in a declarative, not imperative form: "Ye shine as lights in the world," but this only shows that the Philippians recognized the obligation, and acted upon it. Christians are like branches of the great candlestick, or candelabrum of the temple; it is by their union with Christ that they are illuminators of the darkness of this world. They give light by holding forth the word of life, the Gospel, God's offer of eternal life to all that will receive it. The word of life; there is life in the light we have to give. This may be illustrated by an underground labyrinth, where they who are lost must wander till they perish, unless a friendly light is held out to them whereby they may reach the place of escape. The way for this statement is prepared by what goes before: "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke." Christians must be united in love, not merely gathered into a Church organization. If there are disagreements and quarrels among them, the testimony of the individual members will be very much crippled; when Christians constitute a body after Christ's heart, walking in love and lowliness, then God will gladly bless the testimony and gather in converts. Then the individual witnesses must be blameless and harmless, unrebukably the children of God; they must be consecrated, serving Christ with an undivided heart, able to say concerning all things, Thy will be done.

One of the most interesting and hopeful characteristics of the revival with which we are favoured in Bombay, is that many private Christians are recognizing their obligation to be witnesses for Christ; and some of them have already received power so to witness and exhort as to be the means of conversion. We know ourselves five or six whom the Lord is thus using, and who have been remarkably favoured in winning souls, and we see no reason why the number of such should not be greatly multiplied. Our object at present is, by God's help, to point out to those who recognize the obligation and wish to those who recognize the obligation and wish to meet it, a few important considerations.

1. In order that a man may be a successful witness for Christ, it is necessary that he should know assuredly that Christ is his, and that he is Christ's. He must know Christ as his own personal and all-sufficient

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Saviour. There must be no wavering or uncertainty in this matter. We would ask you then, Have you put everything into the hands of Christ? Have you placed everything at his direction? Have you made an entire surrender? Have you repented of all sin, and set your face against it like a flint? Have you given up your own righteousnesses? Have you recognized your own depravity, your inability to do anything but what is evil, apart from God? Then on the other hand, have you received Christ as your Saviour, on the ground of God's free offer; not merely as one that is to save you hereafter, but as a present Saviour, a constant Saviour, all-sufficient for all your needs? Now we are not propounding any extraordinary standard, but simply that of the Gospel, which freely encourages the worst of sinners to come and receive the best of all imaginable Saviours. Our point is simply this: You must have the pearl of great price, in order to be able to speak of it. "This day is salvation come to this house," said Jesus; Zaccheus obtained salvation in an hour, and realized it, and at once let slip from him the fortune to which he had hitherto been tenaciously cleaving.

2. You must believe in God's love to those around you, to the unsaved. In order that they may be saved, they must believe that God in love offers them salvation in Christ; but how can you persuade them to believe in his love, if you do not believe in God's love to sinners? God so loved the world. God our Saviour who will have all men to be saved and to come unto the knowledge of the truth. What is the Gospel but glad tidings of a reconciled God? You must firmly believe that Christ is deeply solicitous for their salvation, more so than you are able to declare. This conviction will make you earnest and affectionate in speaking to them. If you have doubts whether or not God really loves and is ready to save the sinner you are addressing, you cannot expect the Spirit of God to bless your testimony.

3. You must not go beyond your depth, or speak of things that you do not know assuredly. Tell what you know, what you have verified in your own experience.

4. Above all, aim at immediate results. The disposition to trust in the morrow, to hope for the quiet fructification of the word in the heart, destroys nine-tenths of the value of all the testimony that is borne. *Time is not on our side* in this matter; time is against us, for the reason that the world is against us; the sinner is not to be trusted alone. He must be urged to submit, repent, believe *just now*; to come at once to the Master who calls; he must be shown that there is nothing whatever for him to do before coming to Christ; for it is only in coming to Christ that he can rightly repent or submit. Repentance is turning our back on sin, and this is done by coming to Christ. He must understand what coming or receiving means; he must not be allowed to take up with any shallow or feeble interpretation of the word; but guarding against this, tell him that what God requires of him is then and there to receive Christ.

5. Pray with him; and, in praying, keep in mind the last point mentioned. Pray in the belief that the great transaction may be accomplished just then; and, if you can, persuade him to pray in the same faith; and in prayer, identify yourself with him; make his sins yours, his need yours, and seek the liberation of his soul as once you sought that of your own.

We incline to think that the secret of revival power is very much in the points which we have been exhibiting. Why should not the revival manifest itself at this and that station in the interior, wherever there are Christian men and women, if only one or two? Let every one who looks to Jesus for daily salvation, look to Him for guidance in this matter, and inquire if the instruction here given is not of Him, and seek grace at once to put it into practice.

WHAT IS TRUTH?

According to the proportion of faith. (Rom. xii. 6.) According to the correspondence of faith would be a closer translation. The nature of the gift corresponds to the appropriating faith; the Spirit of God will show a man in what way he is most likely to be useful, and will then teach him to ask for and obtain the needed grace; having reference at the same time to the desirableness of a large diversity of gifts and methods of Christian usefulness. If many are desirous of the same functions, it is probable that some worldly element has come in to influence them, as when the Corinthian Christians all wanted to speak with tongues.

Let love be without dissimulation. Abhor the evil, cleave to the good. (9.) Many mistake here and imagine that Christian love or charity requires them to make little distinction between the evil and good, to abhor nothing, to be amiable and friendly with all. But Christian love may not neglect to bear Christ's testimony against evil, and show that we abhor it, especially the evil that claims to be good, calls itself Christian. Whatever is inconsistent with Christian profession, in practice or sentiment, must be opposed and resisted.

In honour preferring one another. (10.) Only thus can brotherly love be maintained. Here comes in the command of Christ that we should love one another as he loved us. He preferred the sinner to himself; was as a servant among us; gave up his own rights to invest us with him. This is a thing that must be diligently and constantly practised by the Christian, in order that he may get perfect in it; the more so, as it is so much against nature. He must not wait for great occasions, but in the minutiæ of ordinary intercourse bring this principle to bear. The manifestation of selfishness by one generally excites an opposing spirit of selfishness; but it needs to be met by the renunciation of self; a man must be shown the virtue that he lacks; this is God's way of doing good.

Be not wise in your own conceits. (16.) They that are so are thoroughly persuaded that they are not so; how then shall they profit by this exhortation? Let every man test himself by Scripture; let him not merely look into Scripture to find texts favouring his opinions, but let him look there for texts that *seem* to favour the opposite view, and find out whether he yields due honour to these. Men embrace very strongly some particular truth, and then imagine that something else is involved in it, and they hold this second thing as though it were from God, whereas it is only from their false logic, and they would see it at once if they were really willing to honour the whole of God's word. One man sees human dependence very clearly set forth in the Scriptures, and *infers* that in the matter of salvation, man is merely passive, and that there is no demand upon his will; this *inference* of his he regards as a part of Scripture teaching, and treats as anti-Scriptural all exhortations and admonitions that address man as a responsible being; and when Scripture is quoted in confirmation, they tell you that the devil can quote Scripture. Another sees human responsibility set forth on every page of God's word, and he *infers* from this that man has in himself all the powers necessary to obedience; his *inference* becomes to him a part of Gospel writ, and he opposes with all his might, as anti-Scriptural, the teaching that dwells on man's moral helplessness and dependence.

Knowing the time, that now it is high time to awake out of sleep. (xiii. 13.) No man knows the time who does not know that it is time to awake. Oh that men's watches would tell them this. The sun is already risen. The true light now shineth. In the life of Paul we see what it is to be awake. How few can be said to be really awake; to realize the value of the soul, the necessity of the Gospel, the preciousness of time.

The works of darkness. (12.) There is a kind of night apparel that suits the darkness well enough, but as soon as daylight comes, it is found most improper. And so the works and ways and lives of multitudes can only pass muster where there is a degraded and erroneous standard of Christian obligation; but when the true standard is introduced, then men discover their moral nakedness.

God hath received him. (xiv. 3.) What a daring thing for any man to set up a tribunal of his own in Christ's church, or for any set of men to do it, and condemn and reject one whom Christ has received. Christ receives him not because he is perfect, but because he comes in faith and submits to treatment, and he puts him in one of the hospitals of his kingdom; and then you come along and say, what is this man with sore eyes doing here? And here is a man with ulcers; put him out. How many human tribunals are thus daringly set up in Christ's kingdom. The question simply is, has God received him? Is Christ bearing with him? There are some, we know, with whom Christ does not bear, and whom it is wrong in us to bear with (Rev. ii. 2); but are we receiving those whom Christ receives? There were some Christians in the apostolic churches who magnified a point of duty connected with meat that had been offered to idols, to such a height, that if any man did not abstain from such meat they would put him out of church. From their own point of view they could of course make out a very strong case; but their point of view did not happen to be Christ's. So now-a-days, with our denominational distinctions, in many cases, alas, our denominational crochets.

No man dieth to himself. (7.) It is possible for man to be actuated by self-seeking motives even in giving up his life: and many who are praised as martyrs, have been guided by their own will, rather than by the Master's will.

I know and am persuaded by the Lord Jesus that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean to him it is unclean. (14.) Here Paul shows his breadth of charity. He knew that nothing was unclean of itself; he had not merely an opinion on the subject, he had apostolic knowledge; yet he did not require that all should see as he saw, and would not allow the fact of a difference to separate him from a Christian brother. He recognizes the fact that Christians may conscientiously differ on such a subject as this. The one who ate the meat and the one who would not eat it, had an equal abhorrence of idolatry, but they differed as to the question whether the eating of meat that had been offered to idols involved any seeming toleration of idolatry or not. The one that would not eat thought the other one influenced by appetite, and thus warped in judgment; but there was another view of the matter; an idol is nothing, and the utterance of an idol's name over the animal slaughtered need not hinder the Christian from receiving it as the gift of his Heavenly Father. My Christian brother must be guided by his conscience, not by mine.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—The correspondence column of the *Guardian* has become unusually interesting of late. It is not for one moment to be doubted that all the writers are good and earnest men, and that each expresses what he knows and believes from his own individual point of view. It is to be regretted, however, that there should be any just cause of complaint of exaggerated statement either on the one side or the other. I confess at once to have much sympathy with "A. N. C.'s" view of the "Missionary Educational" question, and I think it will be allowed by every candid Educationalist that there is but too much truth in the general statement that Mission Schools, especially in our large towns, are no longer what they were; that the secularity has greatly eaten out the spirituality of the work; and I for one believe that had those earnest and good men to begin the work of Missionary Education now, they would not have the schools such as they now are. At the same time I think "A. N. C." has given an extreme and exaggerated view of the case; and that your correspondent "W." has done a service in challenging it. But on the other hand I cannot but regard "W.'s" letter as giving us the other

extreme. He would have us believe that he is a representative man on his own side, and that seeing him we see all the "Missionary Educationalists." I have a most profound respect for heartfelt conscientious effort to spread the good news of the kingdom, either in the school or out of it; and I have great respect for any man who, like your correspondent "W.," has stuck to the exhausting, and I fear, nearly fruitless, work of school teaching in India for 25 years. It cannot be denied that there is much apparently fruitless effort both in teaching and preaching; and it will not do for those on either side of this *questio vexata* to cast stones at the other. I think, however, the question is one which may be discussed with profit if done in a truly Christian spirit; and I think you have done well to open your columns to it, even though you yourself, Mr. Editor, must have been satiated with it long ago.

I have seen numerous Missionary Institutions in Bombay, Madras, Calcutta, the North-West, and the Punjab; and during nearly 20 years in India have had time to observe some of their fruits both in a secular and religious point of view. That the Educationalist who began his career in the school, and knows little or nothing of preaching beyond a discourse or a discussion in the Bazaar, or an occasional holiday trip—I mean a month's itinerancy in the Mofussil during the cold season, attempting to speak in a nearly strange tongue to a nearly strange people,—should stick to his youths in the "Institution," as affording the most hopeful field of ultimate success, ought not to surprise any one. Nor is it to be wondered at if the Preaching Missionary should sometimes overdraw the arguments against the schools when he sees only their secular and often puffing-up results, and frequently the very imperfect and distorted knowledge of religion in the possession of men taught at Mission Schools, overlooks the very earnest, prayerful, and painstaking work of his equally conscientious brother exausting himself in teaching. It cannot be denied that the true, spiritually-minded Missionary is doing good both in the School and out of it. But I must be honest enough to say that I think the "Educational System" was an error in its beginning, and that circumstances have arisen which make it a still greater error in its continuance.

In another letter I would like, with your kind permission, to give what I believe to be the actual philosophy of the school system. I would like also to make a few remarks and put a few questions with reference to the article "Caste and the Church," which appears in the *Guardian* of March 2nd.

F. C.

LAY AGENCY.

To the Editor of the "Bombay Guardian."

Dear Sir,—When at home recently on furlough I was connected with a Presbyterian Church, the pastor of which was in the habit of bringing to the notice of the Christian women of his congregation (and also to such of the men as had some spare time) the calls for Christian sympathy and effort coming to them from their immediate neighbourhood. He would urge upon these believers the duty of responding to these calls. This, not vaguely from the pulpit, but privately to each individual on his pastoral visits to them. The following was his style of reasoning on this subject; it is, at any rate, what he said to me, after gathering from me that I was not very well and somewhat depressed physically: 'It will be good for you, draw you out of yourself, and benefit you both physically and spiritually. It is better to wear out than to rust out; the sword rusting in its scabbard is not only unused, but is becoming unfit for use, and will corrode altogether.' He insisted upon it that the workers would get an amount of good for themselves in this way, that they could not get in any other way. Then he would appeal to higher motives, the loving spirit of obedience to the known will of God; the constraining love of Christ. It was quite impossible for any one to refuse, and have at the same time a conscience void of offence. He would literally lead them to their spheres of usefulness, introducing them to a sick one here, or to one with a broken leg there, to some with heavy domestic duties unable to attend the public services, and requiring the word of God to be read to them, prayer, and a word of kind encouragement. After a time he would bring other cases to their notice, and they would tell him of any changes or difficulties requiring his attention.

There is surely room for persuasive effort of this practical character in Bombay. It is not enough to tell our Christian sisters—or for that matter the majority of our Christian brothers,—to find spheres of activity for themselves. For the bulk of them it must be found; and they must be kindly and with encouragement led into the work awaiting them. It is not 'go and find it,' but 'come, and we will show you your work' that is wanted. They need to be frequently accompanied, and well backed up by prayer and sympathy.

As an illustration of this necessity, let me mention what happened when the Rev. Mr. Carlyle was pastor of the Free Church. He was sincerely desirous of having the Christians of his congregation at work of this kind. He convened a meeting of all who were interested in Christian effort. We met in the vestry, and were favoured with the venerable Dr. Wilson's presence and advice. One friend present expressed his wish to be more usefully and profitably employed than he had hitherto been. He was advised what to do, and how to do it. No one however accompanied him; he felt alone, and unsupported. No inquiries were afterwards made as to his success, or the want of it. The movement collapsed. No reflection is here meant upon Mr. Carlyle, whose heart was right in the matter, and whom we all esteemed; but his hands were full of other work.

There is a power of prayer, and Christian effort and usefulness, in the lay members, male and female, of our Evangelical Churches, that only awaits an earnest persuasive persevering effort to bring it into activity, and sustain it in efficient working condition. No Church ought to consider itself a living Church without these working members. The common practice of having an assembly of office-bearers to meet occasionally to discuss, expend whatever Christian zeal they may have upon some unimportant Church matters, is, I think, delusive, inasmuch as it leads them to suppose they are not altogether idle in the Master's vineyard. At all events the one might be done, and the other not left undone.

Yours, &c.,
T. G.

Notices.

The Managing Committee of the Western India Native Christian Alliance have decided that, in consequence of the scarcity in different parts of the Presidency, the annual general meeting should be suspended this year. But in lieu of it the Committee have arranged to have a series of meetings at the different stations in the early part of the next week, when the annual meeting is due.

In accordance with this, the Bombay branch proposes to have meetings from Monday, the 25th, to Wednesday, the 27th inst. The following details are given in regard to these meetings:—

There will be a vernacular meeting on Monday morning, from 7 to 8 o'clock, in the American Mission Chapel, Jail Road, purely for devotional purposes. All the other meetings will be held in the evenings, beginning from Monday, at 7½ o'clock, in the Free Church Institution Hall. The first of these evening meetings will chiefly be conducted through the medium of English. All missionaries, ministers, and other foreign friends, who sympathise with the movement, are respectfully invited to attend it.

On Thursday, the 28th inst., a *Kirtten* will be given in the same place, at the same hour.

The Sixth Lecture of the course designed principally for Students and educated Natives, will, D. V., be delivered by Dr. Wilson in the Free General Assembly's Institution, Khetwadi, on the evening of Sunday, the 24th March, 1872, at 8. P.M. Both Natives and Europeans are invited to attend.

Epitome of News.

Saturday, March 16, 1872.

—*Indian Statesman*: "A large number of Native and European gentlemen, with a fair sprinkling of ladies, attended at the Mechanics' Institute last evening, to hear the lecture by the Rev. John Paton on Darwin's Theory of the Origin of Man. So large was the attendance that many had to stand the whole time, and we were sorry to see several ladies return home disappointed of what proved to be a great treat. The lecture was listened to with attentive interest for nearly an hour and a quarter."

Monday, March 18.

—The Women's Work-Shop in Calcutta, opened two years ago, gives employment to poor women, but cannot always get work to keep them fully employed. The Report shows that the Institution is useful in many ways.

—*Friend of India:* "Towards the end of last year the police, searching for stolen goods, entered the house of a Mahomedan named Ferman Ali, in the Backergunge District, and found four females, who alleged that they were detained against their will—in fact as slaves. The issue was taken in the case of one of the girls, named Abedannessa, the others being accepted as witnesses, and the man was sent for trial. The additional Sessions Judge of Backergunge has now decided that there was no real slavery, or if there was, that the same state of things exists in the house of every Mahomedan above the rank of cultivator. The slovenly style in which the entire documents are written renders it difficult to comprehend the real facts of the case, but if the decision is correct, we do not see that there is anything to prevent a woman being kept as a slave in any part of India. If the law is really what is now laid down, the better plan would have been not to challenge it, so that something might have been effected by the force of its uncertainty. As it is, female slavery has no check whatever."

This matter should have the attention of Government.

—The *Friend of India* believes that the Rev. Mr. Long is about to retire finally from India. It says: "Mr. Long has identified himself, in a degree which only a few missionaries have approached, with the education and well-being of the poor. It is for that chiefly that he will be remembered in India. His interest in scientific societies and antiquarian researches, his strong political views, and very decided expression of them, especially in relation to Central Asian politics, will be remembered only for a short time—a few years—in a society as changeful as that of India. But his defence of the ryots, and his interest in them and their necessities, will be remembered by a larger and wider population, and perhaps for a generation to come."

—The Maharaja of Cashmere has forwarded Rs. 21,000 to the Lieutenant-Governor of the Punjab, as a thank-offering for the recovery of His Royal Highness the Prince of Wales, to be expended in the relief of the sick and distressed in the hospital and charitable institutions of the Punjab.

—*Bombay Gazette:* "We have much pleasure in calling the attention of our readers to the formation of a Guarantee and Suretyship Association in India, to be called the Indian Guarantee and Suretyship Association. Two features in the new association will be certain, after the experience of the past two years, to commend themselves, viz., that the entire direction will be in India, and that the company shall neither amalgamate with nor transfer its business to any other company. Then the capital of the company will be secured by being invested in Government securities only, and both shareholders and policy-holders will participate in the profits."

—A Missionary, in the *Pioneer:* "After preaching on an average four days a week in the bazaars of India for 14 years, my experience has been this,—Seldom or never have I stood up to preach Christ (and I am not in the habit of preaching against Mahomed), but that I have been furiously opposed by Mahomedans, who have often evinced quite as much rage against the British *Raj* as they have against the Son of God. I have repeatedly had to defend the Government as well as defend the Christian religion; and while invariably the Hindus will acknowledge the benefits of the English Government, the Mahomedans *never*."

—*Delhi Gazette:* We regret to learn that Mrs. Smith, wife of Mr. C. Steuart Smith, of the Army Scripture Readers' Society, died in the train on her way down to Calcutta. She left Agra in a very poor state of health.

—*Bangalore Herald:* We are informed that several cases of suicide have occurred in the Pettah among the Dancing Girl class, in consequence of the provisions of the Contagious Diseases Act being extended to that place.

—The *Indian Statesman* has the following outline of the Rev. Mr. Paton's Lecture on Darwin's Theory: "Darwin's theory was based on a variety of gratuitous assumptions and sustained by a course of argument not always logical. It would not be difficult, by similar reasoning to prove that

man had *degenerated* from beings of a higher order. Darwin has framed a hypothesis that man is descended from an *ascidian* or mollusk of the lowest type, but has not found in the whole range of the fossil world, or in the endles forms of the animal kingdom, a single specimen in process of development, nor even a hybrid capable of producing either its own or a higher species. Nor can he show any record of an animal in a transition stage. On the contrary, he is compelled to acknowledge that when varieties of any species have been experimented with, the original stock recurs in a given number of cases. The lecturer maintained that all the similarities between man and the lower animals, on which Darwin bases his hypothesis, could be attributed to the fact that man has an animal as well as mental and spiritual nature. The similarity was *typical*, not *homogeneous*.

"In treating of the mental and spiritual peculiarities of man, Darwin would have us be very credulous indeed. He has cited the case of a retriever dog, which though trained never even to ruffle the feathers of game, had once killed a wounded bird to prevent it escaping while it brought over the stream another already dead. This, supposed to prove reflection, in fact proved the want of it; for had the dog reasoned she would have brought over the wounded bird first and returned for the dead one. The lecturer admitted that animals possessed instincts, but denied that they could form an abstract idea or originate a thought; they had no creative or progressive power. Darwin's theory of the origin of language, viz., that an intelligent ape had growled in imitation of a beast of prey, and so warned its fellows, the lecturer left without comment. The existence of conscience was explained by the assertion that an animal would acquire a moral sense as soon as its intellectual powers had become as well developed as man's—which was broadly saying that when an animal becomes a man it will have the characteristics of man. Darwin moreover regards it as a *conscientious* discharge of social duties when monkeys pick thorns or parasites off each other's bodies. Among several of Darwin's examples of rudiments of or reversions to the primitive form of bodily structure (the humorous description of which excited much amusement), the lecturer mentioned a graceful curve in the upper part of some people's ears—considered as the most beautiful type of a lady's ear, but in which Darwin's critical eye can see nothing but a reversion to the ear of an ape."

—*The Witness*, (Lucknow): "Very interesting morning prayer meetings have been held in the Methodist Church, Lucknow, during the past fortnight, for the promotion of personal holiness, or, as many would say, "the higher Christian life." The meetings were very quiet and conducted in the most informal manner, but unusual spiritual power was present from the first, and although the special design was to benefit believers, yet a spirit of awakening was manifested, and a number of persons were led to Christ. We have never known a meeting of this kind to be fruitless. As soon as Christians begin to meet together to inquire honestly and earnestly how they can get nearer to Christ, be more holy, and have more of the Spirit's presence in their hearts, God's power begins to be manifested in their midst. Many have been lifted to a higher plane of Christian experience during these meetings, and so valuable have they proved, that it has been determined to maintain early morning prayer-meetings permanently in the church."

—*Bengal Christian Herald*: "We are glad to be able to inform our Christian readers of the baptism of two other Hindu gentlemen, which took place in the Bhowanipore Chapel on the evening of last Sabbath. The name of the one is Lala Ujudhyaprosad and that of the other Babu Shama Churn Goopta, aged 31 and 22 respectively. The former is a resident of a place near Cawnpore. His attention was first arrested four or five years ago by listening to the preaching of Christian Missionaries at Cawnpore and Benares, and he had ever since been prosecuting his inquiries into the truth of Christianity. Coming to Calcutta about a year ago, he diligently continued his search after Truth, and on Sunday last publicly professed his faith in Him, who is *the Truth, the Way, and the Life*. Babu Shama Churn Goopta is the son of a Zemindar in the Backergunge District, and an ex-student of the Dacca Normal School. For the last four years he has successively filled the post of Head Master, first in the Rungpore Government Vernacular School then in the Model School in the subdivision of Bhubanigunge, afterwards in the Munipore Government Vernacular School, Serajgunge, last of all in the Model School at Beauleah, Rajshye. He too became an inquirer after Christianity after hearing of its simple but glorious truths from the lips of a missionary preaching in the streets of Dacca. He saw and conversed with him often. He subsequently went to Rungpore, where he soon became acquainted with an earnest-minded Bengali Christian, Babu Bhogowan Chundra Chatterjea, B. A., a member of the Bhowanipore Church, and then Government Pleader of the Judge's Court. There his intercourse with Bhogowan Babu was greatly blessed by God. While yet at Rungpore, he felt convinced that there was no other name given under Heaven whereby men could be saved, *but* the name of Jesus, and all his subsequent studies only tended to deepen this conviction and strengthen his faith on Him.

The conversion of both these gentlemen should encourage the hearts and stimulate the zeal of all Missionaries engaged in Bazaar preaching. The seed had been first sown in the minds of these two Hindus by two of their members."

—Lord Plunket, a minister of the Irish Church, has been preaching in favour of a Revision of the Book of Common Prayer.

Tuesday, March 19.

—Press telegram, Calcutta, 18. The S. S. *Scotia* arrived here on Saturday from the Andamans. Shere Ali was executed on Monday the 11th. The result of careful investigations conclusively show that no conspiracy existed on the island, but that the crime was committed in revenge for injustice which the assassin considered had been done to him. He stated, that ever since his first conviction he had determined to murder some European of high rank.

—Yesterday morning, about one o'clock, the sound of a number of guns was heard proceeding from the direction of the outer light-ship. Rockets were also seen, and it was supposed by the *Bombay Gazette* that these were signals of distress from some vessel in danger. It appears, however, that all this commotion was connected with the *accouchement* of the light-house keeper's wife at Kenery, and the signalling was for a nurse!

—Sixty houses belonging to Jews in Ismail, Roumania, have been plundered and demolished by the mob. The disturbances spread to other places. A number of Jews have been killed.

—We learn from the *Bengal Christian Herald* that the Rev. T. C. Banerji, of the Established Church of Scotland's Calcutta Mission, who was baptized in 1844, has changed his views regarding the mode of baptism, and, on the 3rd of this month, 'confessed Christ by baptism' in the form of immersion.

—The *Indian Mirror* says that Native ladies in Calcutta are receiving from ladies in England letters beautifully written in Bengallee. The English ladies would appear to have learnt the language simply for the sake of corresponding.

—We (*Rangoon Mail*) learn from Port Blair that the man Shere Ali, who assassinated the Viceroy, was confined in the cells of the detachment of the 2-10th Regiment at Ross Island, heavily ironed. A European sentry is always in the cells with him. At 1-30 a. m. on the 24th February, Shere Ali sprung on the sentry and struck him on the left temple with the handcuffs with which he is ironed, inflicting a rather severe scalp wound. While the sentry was partially stunned, Shere Ali attempted to wrest his bayonet from him. In the struggle the sentry received a slight wound with the bayonet. On another occasion Shere Ali, on being taken to the latrine, made a rush at the corporal in charge of the escort, but was stopped by the guard before he succeeded in doing any mischief.

Wednesday, March 20.

—*Bombay Gazette*: "Under the tuition of a disreputable Australian lawyer, an old negro servant of the Tichborne family, and a grubbing local antiquary having the usual amount of veracity and plodding perseverance which such persons possess, a duller man than the claimant appears to be might easily have made out something like a case for himself. With most persons the wonder is not that he possessed such little and incorrect information about the life of Roger Tichborne as he did display, but that so gross and scandalous an imposture should have been able to waste so much of the time of the public and of the funds of the Tichborne estate. Among the remarks which are most frequently made, rather in private than in public, about this case are those which reflect upon legal procedure, and expatiate on the scandalousness of such a case having been carried on to the length it has been, and of its having put the defendants to such enormous expense and trouble that they will be but poorly compensated by any satisfaction which may be got out of the person of the claimant."

This is but a new illustration of the truth that law is made for lawyers.

—*Times of India*: "A disturbance occurred yesterday afternoon between the Memons and Moguls in Bhendy Bazaar and the adjacent streets. It appears that a Mogul, in revenge for maltreatment received at the hands of a party of Memons, incited his fellow-Moguls to attack them, and a street fight ensued. Several of the combatants received broken heads, but beyond that no serious injuries seem to have been inflicted. The police were quickly on the scene of the *melee*, but most of the combatants had dispersed before their arrival. Some forty of them were, however, subsequently arrested. Up to an early hour this morning everything had passed off quietly, and no further disturbances were anticipated. Two Companies of the 19th N. I. were out, and large bodies of police, both mounted and foot, kept the entrances to the various mosques."

—*Overland Mail*, March 1st: Tuesday, February 27, the great day of Thanksgiving for the recovery of the Prince of Wales, will stand as one of the most memorable in the history of our times. The weather being propitious, the Prince of Wales as well as the Princess, the Princess Beatrice, the Duke of Edinburgh, Prince Arthur, and other members of the Royal family, accompanied Her Majesty to the service at St. Paul's Cathedral. The decorations along both routes, Pall Mall, the Strand, Fleet Street, Ludgate Hill, Holborn, and Oxford Street, were magnificent, and at night there was a general illumination. The Cathedral presented a most imposing appearance. Thirteen thousand representatives of all that is great and noble in the land were present. The service was simple and impressive. The Primate preached from the text, "Every one members one of another."

The Emperor in Germany attended a special thanksgiving service at Berlin.

There were many accidents in the crowd. The admission of 227 injured persons to the hospitals is reported. There were three fatal cases. Near Temple Bar upwards of a score of persons were trampled down, and received dangerous injuries. The Queen has visited some of the sufferers. It was impossible to witness the friendly greeting of the English crowd to the ex-Emperor and Empress of the French on the memorable Tuesday without pity. It was an instance of rare disinterestedness on the part of the Royal exiles to be present, for to pass along that avenue of loyalty in one of the Queen's carriages without keenly contrasting the present with the past—English solidity and French fickleness—would be more than could be expected of the most magnanimous of mortals. By a quarter to nine o'clock at least a thousand persons had taken their seats in St. Paul's, and from that time the arrivals were continuous until twelve o'clock, when the only vacant space left was the Royal pew with its fifty-one chairs. The supreme moment, for which 13,000 persons, who comprise all that is most noble, all that is fairest, all that is most learned in law, in arts, in arms—all which makes England England—have been waiting for so many hours, is at hand. Precisely at one o'clock Her Majesty entered the cathedral, the organ sounded the "National Anthem," and the procession moved towards the Royal pew along the raised platform.

It is stated from Oxford that the Rev. C. H. Moore, curate of St. Barnabas' Church in that city, has, within the past few days, joined the Church of Rome.

Thursday, March 21.

—Melbourne, March 1: The whole line of the overland telegraph will probably be in operation in four months.

—The line of telegraph between Wudwan and Dhollera has been completed.

—The dengue fever has been prevailing in Poona.

—A Port Blair correspondent of the *Rangoon Gazette* says that about the end of February six bad characters made their escape from Viper Island in a boat, and have not since been heard of.

—In consequence of the fights that occurred on Tuesday between the Moguls and indigenous Mussulmans, some companies of Native infantry were called out. The *Bombay Gazette* thus describes some scenes of Tuesday night:

"In the Bhendy Bazaar, along which 10,000 people must have passed in the course of three hours, the coarse smoky flame of the torches not

only showed the crowds their darling taboot, glittering with silver tinsel or red and blue enamel work, and rising as high as 20 feet in the shape of a mausoleum or a minaretted mosque, but also gleamed upon the weapons of the red-coated Native Infantry, who were drawn up along the roads in groups. In the compound of the Old Imam Barrah, a scene was presented that was a complete contrast with the hilarity and gesticulations of the taboot followers. The place was so packed that it would have been an engineering feat to get room for one man more. A circle in the centre was staked off with ropes, and in it a band of half naked men formed a ring, each grasping with the left hand the belt of his fellow, leaving the right hand free. At a signal they sang and shouted, and whenever the names of Hoossain and Hussain were mentioned they slapped their breasts with their palms. In a short time their breasts became like raw flesh, and at every blow and every scream of "Hoossain, Hussain," the blood squirted out, while intense sorrow for the memory of Mahomed's nephews was manifested among the crowd. When the mock corpses were brought forward, the lamenting became louder, and even the little girls employed in representing the children of Hoossain and Hussain, mourning for their fathers seemed overcome with real grief, beating themselves severely and crying and covering themselves with ashes. The whole affair was a wonderful sight."

—*Times of India:* "We have received a report from the Dhurumpore border of the arrest of a large gang, numbering twenty desperadoes, who, it appears, have been committing ravages for some fifteen years in defiance of all the efforts of British and Native officers to arrest them." The leader of this gang, an old man of seventy, was killed, and 13 dacoits captured by a band of Arab sepoys in the pay of Mr. Manackjee Cowasjee. A curious state of things altogether.

—The Madras Railway Company have paid Rs. 12,000 to the widow and family of Mr. T. Sreenevassa, killed by the failure of the Cheyar bridge.

Friday, March 22.

—*Indian Statesman:* "There were a few collisions between the rival castes in various parts of the city, the result being that twenty-seven persons were admitted into the Jamsetjee Jejeebhoy Hospital, one of whom shortly afterwards died, the man having sustained a fracture of the skull in addition to three broken ribs. On Wednesday no less than fifty-seven were treated at the Hospital, but although many are suffering from severe contusions, none are considered to be in danger."

—Deaths last week, 417. By Small-pox, 102.

—Messrs. Stearns, Hobart and Co. have renewed their request to the Municipality to be allowed to lay down tramways in Bombay.

—The *Church Times* reports the following statement made by the Rev. Mr. Purchas, at St. James', Brighton: "I exercise my ministry in this chapel solely by virtue of a private act of Parliament passed on that behalf. The act provides that I am to 'read' the Book of Common Prayer, and preach on every Sunday, on Christmas Day, on Good Friday, and on any days set apart by the State as a thanksgiving or a fast. I may read the Book of Common Prayer 'according to musical notation,' or in a conversational manner; I may say it, preach it, or pronounce it—in any way I please, so long as I use it. No other provision is made. I may use any vestment I please, or none. I may have what 'rites and ceremonies' I please, or none. St. James's is, by act of Parliament, virtually and practically what is called in technical language a 'Peculiar.' This being so, I have always ignored and repudiated all interference, from whatever quarter, as to my method of conducting Divine service. I will never recognise the authority of a secular court in matters ecclesiastical, whether in abrogating the provisions of the Prayer Book or in assuming episcopal powers by suspending a priest *ab officio*."

But is not Parliament a secular Court?

Selections.

THE MARKS OF A TRUE CHURCH.

BY REV. JAMES WELLS, GLASGOW.

"And so were the Churches established in the faith, and increased in number daily."—Acts xvi. 5.

We must take care to regard the history of the Church in the Acts of the Apostles not as an exception, but as an example for all the ages. It holds up to us a model of Christian life and Church life, and it should be a settled point with us that, having the same gospel and the same Spirit, we are aiming at nothing short of the same results. Nor need we suppose, as we often very easily do, that the early Church was not tried with such difficulties and divisions of opinion as one encounters now-a-days. The fifteenth chapter tells us that they had their keen controversies too; for their first general assembly was holden for the purpose of settling a controversy that threatened to rend the infant Church in twain. But their controversy was the occasion of a great work of grace. For as Paul and Barnabas "went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem, and so were the Churches established in the faith."

A true Church, when it prospers and is in health, has these two marks: established in the faith, and growing greatly. Its history is a growth, like the growth of a tree—inward and outward, downward, upward, and all round. It is first inward and downward, and then outward and upward; first established in the faith, and then, increasing in number daily. Its outward increase is also in proportion to the reality and intensity of its inner growth. Its form is moulded by its faith; and it is what it seems. It has a home-mission work in this twofold sense: first, at home in its members' hearts; and then in an ever-widening circle around.

We will examine these two marks, first apart, and then together.

I. ESTABLISHED IN THE FAITH.

What faith? It is not faith generally, or a faith indefinitely, but *the faith.* It is "the faith of our Lord Jesus Christ," "of Christ and Him crucified," the faith which is the marrow and essence of the whole New Testament, which they had been discussing at Jerusalem, and which Paul rejoiced to proclaim among the Gentiles. It set forth Christ as very God of very God, and very man of very man, wounded for our transgressions, and bruised for our iniquities, and raised again for our justification. In the apostolic preaching of the faith, this, it seems to me, was the most striking feature. They advertised and presented

FOR THE INSTANT ACCEPTANCE OF ALL THEIR HEARERS,

a living, loving, all-sufficient Saviour, the sinner's only Surety and Refuge. They so arranged and tempered all their words as to project before the souls of men the person of the Lord Jesus Christ, and to bring them face to face with Him. Thus we are told often that they preached the Lord Jesus. It is a noteworthy phrase, and means much more than preaching about the Lord Jesus. It means exactly, that they heralded the Saviour. He was to them what they wished Him to be to all,—a felt, familiar, and blessed reality, whose blood cleansed from all sin.

In this faith they were *established.* As you wish to be true members of a true Church, you must make sure that you are in the faith, and then that you are established, firmly settled in it. You must not be like some frail barque, without anchor, the plaything of surrounding influences; "no more children, tossed to and fro," says Paul, "and carried about with every wind of doctrine, but growing up into Christ in all things." No man can enjoy spiritual increase and prosperity while he wavers in the faith. Thus Paul everywhere shows the most tender-hearted anxiety about the steadfastness of his converts. He felt it to be a question of life or death. This was the point that would decide whether these Churches should live or die. "So we live, if ye stand fast in the Lord." Yes, you must have more than emotions, opinions, and preferences. A stern battle is before many of you, and you must have, through God's great grace, convictions founded on God's truth, and of invincible strength, for which, if need be, you could even dare to die.

But forget not that they held and spoke

THE TRUTH IN LOVE,

and that all things were done with never-failing charity. Witness the decrees of the council, the circumcision of Timothy, and Paul's consuming passion for the welfare of the whole family of mankind. "Established in the faith," they were also "rooted and grounded in love."

Now some people will say to you, "Oh, it does not matter much what you think about religion! My opinion is truth to me, and your opinion is truth to you; and what though our opinions should differ? The main thing is to lead a decent life, and keep out of harm's way." Just as if the standard were not "established in the faith," but "unsettled in the faith;" or, rather, as if there were no definite faith at all, but as many faiths, or forms of faith, as there are men. Just as if there were something gracious and meritorious in confusion of ideas and uncertainty in religion. Some will tell you, "Oh, doctrines are mere ideas!" Well, during past months one empire has been overthrown, and another established on its ruins—one of the greatest historical events of modern times. How was it brought about? All by one idea. The idea of military glory and pre-eminence seized hold of France, and set the whole nation in motion. That one spark kindled the mighty conflagration. It was a single idea of the lowest order, very silly and heathenish; and yet see what it has done. And if you call our faith a mere idea, it is none the less powerful on that account. For it is

A DIVINE IDEA, WITH A DIVINE FACT BEHIND IT.

It is the correct, because the inspired, representation of an unchanging and imperishable fact, and is therefore itself equally unchanging and imperishable; for the faith sets forth the Lord Jesus Christ, the same yesterday, to-day, and for ever. If you have any lurking uncertainty or half-convictions on this point, you shall be smitten with impotency, but with the divine intolerance and charity of apostolic times the Churches may enjoy apostolic success.

Let your mind range over the last eighteen centuries. Tell me, who are the men who have made epochs in the history of the Church and the world? Where they not men whose minds and hearts were just steeped in those peculiar evangelical doctrines which "the faith" suggests to us?—ruin by the fall, redemption in Jesus Christ, and regeneration by the Holy Ghost? Think of the martyrs, Augustine, Luther, Calvin, Knox, the Covenanters, the Puritans, &c. You may say that they were sometimes severe and narrow, but no man can deny that they were mighty through God, or that under them the churches increased in number daily. I dare say they sometimes had not the beauty and culture which men of other schools had, but neither had they their spiritual powerlessness in all difficult Christian enterprises. Limit your view to Scotland for a moment. Scotland's heroes are Wallace, Burns, Scott, and Knox; but surely Knox has had unspeakably more power in moulding and enriching Scotland than all the others put together; and his power to its last particle came from his being established in the faith.

Then who are the missionaries who have gone over the seas, through the inhospitable regions beyond, among more inhospitable men, preceding by many a year the traveller and trader, and reducing to writing and grammar for the first time the most barbarous languages, and blessed of God to the Christianizing of whole tribes? They all agreed in one thing—they were established in the faith, as it has been explained to you. The first mark of a true Church was upon them all, and the second was added unto it. My brethren, if you wish that something which has made Christians neither barren nor unfruitful in the work of the Lord, my text says—and its voice is echoed back by the whole history of the Church—"Be ye established in the faith."

The second mark of a true Church is that

II. WHEN ENVIRONED WITH THE UNGODLY, IT INCREASES IN NUMBER DAILY.

This increase was of a singular kind. The exact meaning of the word is, "they abounded in number;" and the idea seems to be that of the sea at full tide sending one wave over another in constant advance. So the Church, moved by heavenly influence, sent daily one wave in advance of another over the barren sands of surrounding heathenism. With irrepressible power the Church encroached upon the world. Elsewhere we read that this increase was not by addition, but by multiplication. "The word"—"the number of the disciples"—"was multiplied." The fired wood imparted its flame to whatever it touched. This increase was made in the face of obstacles so stupendous that we can hardly appreciate them. Were two disciples of Confucius to land on our shores, with the intention of converting Great Britain to the faith and practices of the Chinese, their task would not be more hopeless than Paul's seemed to the educated heathen of his day.

This increase, further, was

AMONG ALL SORTS OF PEOPLE.

Paul preached a world-wide gospel. He published the glad tidings of a salvation sufficient for all, adapted to all, offered freely to all on the very

same terms. This chapter records the conversion of Timothy, a Jew, of Lydia, and of a desperate character, a heathen jailor. The seventeenth chapter narrates the conversion of many untaught heathens, "also of honourable women which were Greeks, and of men not a few;" also of Dionysius, one of the chief magistrates of Athens, "and a woman named Damaris, and others with them." A living prosperous Church will be a democracy—not an earthly, but a heavenly democracy—not setting class against class, but forming a sacred society and genuine brotherhood out of all classes: overleaping without demolishing the barriers of social distinction, because dealing with the great essentials of nature and grace in which rich and poor meet together before the Lord, the Maker of them all. As the rising sun increases, gently pressing on every side of every man who shuns not the light—as the rising tide increases, adapting itself to, and filling, every creek and cranny—so the Church increased in this catholic fashion in its days of Pentecostal power; and so it shall increase yet when times of refreshing shall come from the presence of the Lord.

But for us the most inspiring feature of this increase is, that it was

CHIEFLY AMONG UNTAUGHT AND DEGRADED SLAVES.

The bulk of the converts were from this class. And let this fact not be lost upon us who are pledged to labour and pray chiefly for the salvation of aliens and outcasts. We are taught not to postpone our gospel appliances till they have been educated and raised in the social scale; but while not neglecting these secondary means, to go direct to them as they are, with the glorious gospel of the blessed God, and if it touches their hearts, soon and certainly, as you have seen in many a case, education and social well-being will come in its train. We shall now

EXAMINE THESE TWO MARKS IN THEIR CONNECTION.

We should not be satisfied with the one without the other. What God hath joined together, let not man put asunder. It is not enough to be established in the faith, unless you have a mission spirit and activity. True faith fain would be the proselytizer and evangelizer of the world. The Church breathes the spirit of universal conquest, and cherishes the vision of world-wide dominion. She weeps because there is yet a world to conquer. One of the best types, in some respects, of our old Scotch piety was *established in the faith*, rather than *earnestly aggressive*. Speaking generally, it was strong in conviction, uncompromising, very intelligent, with an endurance truly heroic. There was no lack of knowledge, but mission zeal was not according to knowledge. Perhaps it wore an air of satisfaction and security, and was apt to think that the Church's duty was exhausted by testifying and contending. The motto on the coins fitted it well—"Defender of the Faith." Let us adopt this motto, with this added to it, "Extender of the Faith!"

But let us leave our forefathers, and come nearer home. Granted that your faith is intelligent and settled, the question is,

IS IT ALSO A MISSIONARY FAITH?

Granted that it is strong God-ward, is it equally strong man-ward? If any man among you have a faith which seems strong God-ward, and, in presence of the ungodly in his district have no mission zeal, he is like a man apparently robust, who has been smitten with palsy on one side from top to toe. His right arm is strong, but his left has lost its cunning. Equally deformed is that Church, or Christian, that is established in the faith, but lacking a true mission spirit. Oh! surely there must be some serious defect in your faith, if it makes no effort to heal the hurt of the daughter of your people.

These days of blessed revival have led some seemingly to expect far more from the zeal of young converts than from the experience of established Christians. Why should this be so? Surely the natural and healthful state of the Church is when those who are confirmed in the faith contribute most to the increase of the Church. Do the veterans expect that raw recruits, however enthusiastic, shall do more than they to stem the tide of battle?

On the other hand, we must not so attend to the second of these marks as practically to neglect the first.

OUTER GROWTH IS SATISFACTORY ONLY WHEN IT HAS A CORRESPONDING INNER GROWTH.

The fury of the storm overturns the tree that spreads deeply its branching top aloft, but does not strike its roots into the soil. Increase in number is a poor thing except when it is attended with, or more properly results from, spiritual increase and prosperity. The one hundred and twenty were detained for ten days till they were endued with power from on high, and then thousands were added to the Church. Let us be on our guard against that bustling noisy enterprise and superficial excitement which has no patience with calm Christian progress. Like Martha, we may do many things without doing much or securing the approval of our Lord. While rejoicing heartily in every evidence of awakening interest and fresh emotion amongst us, let us be very careful to cultivate whatever is most inward, solid, and enduring in the faith. I have said that the historical type of Scotch piety was rather established in the faith than aggressive in spirit; and on the other hand, I believe that the most common type of piety in work like ours is aggressive in spirit rather than established in the faith. We need a fusion of the new and the old. We need the deep-rooted convictions and strength our forefathers manifested, and along with it that spirit of enthusiastic, evangelistic enterprise which belongs rather to the revived Christianity of these latter days. We need to go back for our model to a time when both these qualities in their perfection were united—when the churches were established in the faith and increased in number daily. The golden path for us does not lie midway between the two extremes, but it is formed by a combination of them both.

If you want additional argument, look around. Listen to the urgent summonses and eloquent appeals that come from men, women, and children at our doors, who are far from God and from the decencies of social life. Amid this strife of tongues, catch the cry, "Come over and help us." As you daily behold these spectacles, let your spirit be stirred with Paul-like, Christ-like compassion. Let the seen conspire with the unseen, the human with the divine, time with eternity, to impel you to extend the kingdom of Christ in the hearts and homes of men.—*The Christian.*

Miscellany.

—From a sermon preached Dec. 31st, by Mr. Spurgeon:

"He cannot be an unhappy man who can cry, 'Abba, Father.' The Spirit of adoption is always attended by love, joy, and peace, which are fruits of the Spirit; for we have not received the spirit of bondage again to fear, but we have received the spirit of liberty and joy in Christ Jesus. 'My God, my Father.' Oh how sweet the sound. But all men of God do not enjoy this, say you. Alas! we grant it, but we also add that it is their own fault. It is the right and portion of every believer to live in the assurance that he is reconciled to God, that God loves him, and that he is God's child, and if he doth not so live he has himself only to blame. If there be any starving at God's table, it is because the guest stints himself, for the feast is superabundant."

"He is the joyful Christian who uses the doctrines of the gospel for spiritual meat, as they were meant to be used. Why, some men might as well have a heterodox creed as an orthodox one for all the difference it makes to them. Having the notion that they know, and imagining that to know sufficeth them, they do not consider, contemplate, or regard the truths which they profess to believe, and, consequently, they derive no benefit from them."

"A joyous man, such I have now in my mind's eye, is to all intents and purposes a strong man. He is strong in a calm restful manner. Whatever happens he is not ruffled or disturbed. He is not afraid of evil tidings, his heart is fixed, trusting in the Lord. The ruffled man is ever weak. He is in a hurry, and doeth things ill. The man full of joy within is quiet, he bides his time and croucheth in the fulness of his strength. Such a man, though he is humble, is firm and steadfast; he is not carried away with every wind, or bowed by every breeze, he knows what he knows, and holds what he holds, and the golden anchor of his hope entereth within the veil, and holds him fast. His strength is not pretentious but real. The happiness arising from communion with God breeds in him no boastfulness; he does not talk of what he can do, but he does it; he does not say what he could bear, but he bears all that comes. He does not himself always know what he could do; his weakness is the more apparent to himself because of the strength which the Holy Ghost puts upon him; but when the time comes, his weakness only illustrates the divine might, while the man goes calmly on, conquering and to conquer. His inner light makes him independent of the outward sun; his secret granaries make him independent of the outer harvest; his inward fountains place him beyond dread though the brook Cherith may dry up; he is independent of men and angels, and fearless of devils; all creatures may turn against him if they please, but since God himself is his exceeding joy, he will not miss their love or mourn their hate. He standeth where others fall, he sings where others weep, he wins where others fly, he glorifies God where others bring dishonour on themselves and on the sacred name. God grant us the inward joy which arises from real strength, and is so linked with it as to be in part its cause."

—The Rev. Mr. Hepworth, a leading Unitarian of New York, recently, in a public address to his own congregation announced his abandonment of Unitarianism and belief in the Divinity of Christ. We give an extract from the address:—

"I cannot resist the feeling—it has grown partly out of the way in which I read the Bible, and partly out of my own religious consciousness, that Christ's life and God's life are intextricably interwoven and interlaced. *I am bound to believe in Christ's divinity*, or else tear certain texts up by the roots, which I am wholly unwilling to do. When Jesus, in a prayer, says, 'O, Father! glorify Me with Thine own self, with the glory that I had with Thee before the world was,' I cannot evade the conviction that the words, plainly as any words can, are intended to assert a pre-existence. If they do not distinctly say that Christ is coeval with God, then I fail to comprehend the meaning of the passage. Now, you may honestly deny the fact by openly doubting the correctness of the text. But, admitting the text, the deduction is plain. Again, when He says, 'If a man love Me, my Father will love him, and We will come unto him, and take up Our abode with him,' I think he clearly intimates a power co-ordinate with that of God. I don't see how the conclusion can be avoided, provided you admit the correctness of the text. I do believe this. Second, having placed myself right on the dogma, I come to speak of its historical value. I believe that the dogma, as I have stated it, has saved the world, and done more than anything else to mould modern society. If Christ had been a mere man, a great reformer, the changes He introduced would have died out, and His voice, though it spoke in clarion tones, would have died into a very dim and distant echo before this. The Church was built on the divinity of Christ; it would not have survived if it had not been, and the Church saved the seeds of the new civilization from among the ruins of the old.

" . . I come lastly, to speak of the institutional value of the dogma. It is the only possible basis of organization. It gives us two works to accomplish—to save ourselves, and then save the rest of the world. Atheism can't organize. It never has done so. It never will. Radicalism can't organize. One must have faith to organize; Radicalism is cold; it always seems to me like a hen brooding on stone eggs. It may warm them with the heat of its own body, but after all the eggs are stone, and can never bring forth life. What may not this dogma be to you? If you are weak—and who is not?—you can go to Christ and get strong. If you are sinful—and who is not?—you can go to Christ and be forgiven. I implicitly believe all this, and on it would found this Church. I heartily believe it, and by means of it I would save my own soul and yours."—*Zion's Herald.*

—*Advance*: If the so-called "Liberal Christians" boast of anything (and they do sometimes) it is of that pre-eminent virtue of amiable tolerance. But for some reason the mercury has suddenly dropped to 40° below zero. Any one who will take the trouble to read the *Liberal Christian*, of last week, will find that "sweetness and light" are, for once, at a shocking discount. We can hardly remember seeing a religious paper which appeared so completely flushed with irritation and ill-temper. Rev. Mr. Hepworth, who was one of the most earnest preachers in the Unitarian body, has gradually been forced to the conviction that the distinctive tenet of Unitarianism, which denies the true and proper Divinity of our Saviour, is inconsistent with any fair acceptance of the Scriptures, and has at length frankly avowed his change of view. For this the worthy editor of the *Liberal Christian* and pastor of "All Souls" Church, New York, who feels, more than any other man, as if

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the "care of all the [Unitarian] churches" rested upon him, cannot now find innuendoes and sarcasm caustic and damaging enough. The paper bristles all over with thrusts at "Hepworth." He is stigmatized as a traitor. He is accused of "demoralizing the standard of the Unitarian ministry;" "abusing a culture he did not possess;" "appealing to wishy-washy sentimentality and vulgar prejudices;" of being "a great boy acting in the pulpit" just "as sober and religious Unitarians foreboded;" a "comet now gone into disastrous eclipse;" "happily for our cause he has left us."

TELEGRAPHIC NEWS.

London, March 14th: It is stated that at the forthcoming trial for perjury of the claimant in the Tichborne case, several witnesses will identify him as Arthur Orton.—The *Aurora* has floated off with but little damage.

15th: H. R. H. the Prince of Wales has gone to Cannes.—The American reply to the English Note on the Alabama case was communicated to Earl Granville yesterday.—M. Thiers has given notice of the termination of the Treaty of Commerce between France and England.—H. R. H. Prince Arthur delivered a lecture yesterday, at Dover, on the German Game of War.

16th: Mr. Lowe will present his Budget on the 25th instant.—In the House of Commons, last night, Mr. Gregory announced that he would introduce, on the 12th April, his motion relative to the report of the Commissioners, concerning the failure of the Old Bank of Bombay.—General Henry Jervis has been gazetted Colonel of the 94th Regiment, vice General Sir E. W. F. Walker, who has been transferred to the Colonelcy of the 50th Foot. General William Newton has been appointed Colonel of the 82nd Regiment.—Captain J. Biddulph, of the 19th Hussars, has been appointed Aide-de-Camp to Lord Northbrook.—Mr. Cardwell has announced that the military manœuvres, similar to those held last year, will be repeated this year.—The Cabinet meets forthwith to consider the American reply.—Bismarck's School Inspection Bill, directed against priestly influence, has triumphantly passed the Upper House.—The Italian Chamber has expressed sympathy on Mazzini's death.—Mr. Macarthur moves an address to the Crown advocating British protectorate over Fiji.—Lord Lennox takes up the *Megœra* Report.—Mr. Baillie Cochrane has urged increased postal facilities with Australia. Mr. Monsell favours a fortnightly service *via* Brindisi.—It is rumoured that the Melbourne police have warrants of apprehension for Arthur Orton on a charge of murder.

17th: The conclusion arrived at by the Cabinet Council, which was held yesterday, was that America's reply to Earl Granville's note offers an opening for further negotiations based on the Washington Treaty.—M. Thiers persists in taxing raw materials.—The steamer *Lord Clyde* has stranded on Pantellaria Island.

18th: The Indian Council have resolved on granting an annuity of £1,000 to Lady Mayo, and a further sum of £20,000 to her children. The *Times* of to-day has an article on the above, headed "Parsimonious Gratitude."—In the House of Commons last night, Mr. Gladstone, replying to Mr. Disraeli, said that the American reply to Earl Granville's note was most friendly and courteous, but America not adopting the views of Her Majesty's Government, it had been found necessary to make a further communication, which would be forwarded on Thursday. The American Congress, he said, had forborne to ask for the correspondence, and he trusted that the House of Commons would be equally forbearing.—In reply to Mr. Osborne, Mr. Gladstone said that he had not received any official notification of the grant to Lady Mayo. The Imperial Government paid half of Lady Elgin's annuity of £2,000 on account of the diplomatic and colonial services rendered by her husband. Owing to the illness of the Duke of Argyll, he added that he had not had any opportunity of consulting His Grace.—H. M.'s ironclad *Lord Clyde*, which stranded on the island of Pantellaria, has floated off, having sustained some damage.—From the 1st April the rate of exchange on Indian pay and allowances, when issued together with family remittances in a retrenchment, or deduction from Mess accounts, is fixed at 1*s.* 11½*d.* The adjustment of the pay of the British troops in India, without Indian allowances, remains at 2*s.* 0½*d.*

19th: In the House of Commons last night, Mr. Corry took occasion to impeach the organisation of the Admiralty. Mr. Childers and Mr. Goschen replied, and vigorously defended the present administration.—A *déjeuner* was given yesterday to Lord Northbrook at Portsmouth. In his speech His Lordship spoke feelingly of the late Earl Mayo, and dwelt upon the responsibility of the Indian Viceroyship. He also eulogised the ability of the Duke of Argyll and the Viceregal Council.—Some demonstrations took place on Sunday last in several of the leading towns in Ireland in favour of the liberation of Fenians.

20th: The Volunteer Review on Easter Monday has been abandoned, in consequence of the opposition of the farmers in the neighbourhood of Brighton.—A discussion on Sir Charles Dilke's motion regarding the Court revenue and expenditure took place in the House of Commons last night. Mr. Gladstone condemned the speech made by Sir Charles Dilke at Newcastle, and stated that Parliament was only responsible for the Civil List, and he therefore demanded the rejection of the motion. The greatest storm ever known in Parliament then followed, in opposition to the motion. Many Ministerialists left the House, and the galleries were cleared. A proposition was then made for an adjournment of the debate, which was rejected. Finally, the motion was rejected by 276 votes against 2.—The American Presidential campaign has commenced.—In the House of Commons yesterday, Mr. Gladstone, replying to Mr. Horsman, refused to promise not to make or accept any new proposals regarding the *Alabama* question until he had first submitted them to the House. Such a course, he declared, would render international negotiations impossible. He added that the Treaty of Washington privileges the Crown to make a susceptible modification.—The uproar in the House of Commons last night was occasioned by the Hon. Auberon Herbert persisting in seconding Sir Charles Dilke's motion. Three attempts were made to get a "count out," but all failed; the minority consisting of, besides the tellers, Sir Wilfred Lawson and Mr. George Anderson.

21st: It is stated that Russia has determined to restore the barracks, docks, and arsenals at Sebastopol.—The application for bail on behalf of the claimant in the Tichborne case has been withdrawn.—The India Office has granted a pension of £500 per annum to the widow of the late Justice Norman. Earl Morley has been appointed successor to Lord Northbrook as Under-Secretary of State for War.

—Mr. George Muller, founder of the orphan-houses on Ashley Downs, was married, December 7th last, to the daughter of the late Mr. B. Sangster, Accountant, of Bristol.

PASSENGERS SAILED.

Per Str. *Dilston Castle*, 16*th March*:

For Liverpool.—Mrs. G. Thompson; Mr. A. Bennet; Mr. A. Fenner; Mrs. Middleton; Mr. H. True; Mr. L. Edegmamgur; Mr. W. Kimin; Mr. W. Hutson; Mr. V. Wills; and Mr. W. Wincombe.

Per P. and O. Str. *Pekin*, 18*th*:

For Southampton.—Mrs. Gillam, and child; Mr. Ernest Noel; Mr. Kinnaird; Major and Mrs. Foote, and child; Mr. and Mrs. R. W. Pearce; Mrs. Binnie; Mrs. Hutchinson, and 2 children; Mrs. Carriel, and 2 children; Rev. and Mrs. Cooke, and 2 children; Mrs. MacGeorge, and 3 children; Mr. and Mrs. Minors, and 3 children, Mr. Vincent Filose; Mrs. Langmore, and 3 children; Mrs. Lane, and child; Mr. A. K. Blackall; Mr. Thompson; Mr. George S. Howe; Captain and Mrs. Galloway, and 2 children; Miss Clark; Captain Birch, Captain A. J. D. Hawes; Captain and Mrs. Kelly; Mrs. Carrick, and 2 children; Dr. Guiness, R.A.; Mr. H. W. Trevelyan; Mr. Paul, Mrs. DeLasalle, and 2 children; Mrs. Arathoon, and child; and Captain and Mrs. Marett.

For Brindisi.—Captain G. S. Hills, R.E.; Mr. and Mrs. Irvine; Lieut.-Colonel and Mrs. Nembhard; Mr. R. R. Carew; Mr. and Mrs. Leeds, Colonel W. R. Elliott; Dr. Godson; Mr. Smith; Mr. Lewis; Mr. and Mrs. J. H. Fergusson; Mr. H. K. Burne; Dr. and Mrs. Waghorn; Mr. G. H. Grant; Captain H. Phillips; Major-General Lynch; Mr. Lidderdale; Mr. and Mrs. Good; Dr. and Miss F. Day; Mr. W. M. Strachan; Mr. R. D. Robinson; Mr. W. N. Fleming; Mr. Nelson; Mr. W. G. Hale; Mr. N. P. Cama; Mr. David Reid; Mr. Walhouse; Captain Portman; Mr. C. E. Herbert; Dr. and Mrs. J. B. Collison; Mr. Gaomway; Captain Pearson; and Mr. J. Perry.

For Suez.—Mr. and Mrs. Knowles and child; Mr. Maclean; Mr. Mrs. and Miss Negroponti; Mr. Paterson; Mr. Keir; the Earl of Selkirk; Captain H. Woodhouse; Mr. Frank Hawe; Mr. W. B. Mulock; Mr. and Mrs. E. Barday; Mr. H. P. Mulock; and Mr. Mackinnon.

PASSENGERS ARRIVED.

Per P. & O. Str. *Deccan*, 20*th*:

From Southampton.—Mr. and Mrs. R. Simson, infant, and ayah; Mrs. Murray; Mr. W. A. Wingate; Major and Mrs. Vandergutch and infant; Col. J. W. Hall; Col. and Mrs. Tronson; Mr. and Mrs. Wilson, infant, and ayah; Miss Ross; Mr. T. E. Dempster; Dr. Joynt; Mrs. Wright and infant; Misses Wright (2); Miss Rothney; Dr. and Mrs. Selons; Mr. A. Antram; Rev. and Mrs. Yates; Mr. Mills; Mr. H. Mathews; Major and Mrs. Waterfield; Miss Taylor; Mr. J. H. Cornwall; Capt. Wiggins: Col. and Mrs. Gordon; Mr. J. Tannock; Miss A. Goodsall; Miss Shakespeare; Capt. and Mr. Home and infant; Rear-Admiral Cumming; Mr. H. Davey; Mr. Hopper; Mr. Mackinnon; Mr. T. W. Ponsonby; Lieut. H. F. Gye, R.N.; Mr. E. Culhane.

From Brindisi.—Mr. J. B. Ironsides; Mr. N. M. Grant; Col. McMullin; Mr. M. J. Moor; Col. Hume; Mr. W. Colclough; Mr. C. Daniell; Mr. T. Johnstone; Mr. T. Pearson; Mrs. C. Grant; Mr. Alexander; Gunner Holden; Mr. E. A. Emmerton.

DOMESTIC OCCURRENCES.

MARRIAGES.

BARSTOW—BARTLETT—February 26th, at the American Mission House, Byculla, by the Rev. C. Harding, Charles S. Barstow, Esq., Agent of Tudor Ice Co., Bombay, to Miss Ruth A. Bartlett, of Boston, U. S. A.

NEEDS—O'BRIEN—March 12th, at Byculla Church, by the Rev. Thomas Horsfall, Samuel Francis Needs, Locomotive Foreman B. B. and C. I. Railway, Parell, to Mrs. Frances O'Brien, of Byculla School.

MANSON—LANE—March 14th, at Booldana, West Berar, by the Rev. J. B. Trend, M.A., George Manson, Esq., of Bombay, to Eliza Jane, only daughter of James Lane, Esq., late of Herne Hill, Surrey.

DEATHS.

NELSON—Feb. 18th, at 135, Stamford Street, Lambeth, Maria, the wife of Conductor Nelson, Ordnance Department, Bombay, aged 42 years.

AWDRY—March 10th, at Kurrachee, Amy, infant daughter of Ambrose Awdry, Royal Engineers, aged 7 weeks.

WADE—March 12th, at No. 10, Berkeley Place, Byculla, Robert James, the dearly beloved son of James and Louisa Wade, of Egutpoora, aged 5 months.

THOMSON—March 15th, at Malabar Hill, Bertie Lilian Agnes, infant daughter of H. I. P. Thomson.

MENESSE—At Panchgunny, on the 15th instant, Lilian Violet, the infant daughter of Alexander and Marion Menesse, aged 3 months.

EVERITT—March 17th, at Colaba, James Everitt, Boilermaker, H. M.'s Dockyard, late of Colchester, aged 33 years.

BALFOUR—March 19th, at Khetwaddy, Jane Albertina, the beloved daughter of J. Balfour, Esq., aged 2 years and 2 months.

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